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*Socialism before the French Revolution: A History.* By WILLIAM B. GUTHRIE. New York: The Macmillan Company, 1907. 8vo, pp. xviii+339.

Socialism as viewed by Dr. Guthrie means the antithesis of individualism. It includes apparently whatever stands for an enlargement of social control as against the domination of the individual. Thus understood, the history of socialism goes back to Plato and comprehends philosophic, social, and romantic speculation of the most varied character in every subsequent historical epoch.

The period chosen for this study covers about two centuries and is treated under three general divisions of time. The first is the Reformation period, the center of which is the work of Sir Thomas More. The second division goes out from Thomas Campanella in Italy and includes the agitation in England. The period preceding the French Revolution is treated last and has Morely as its central figure.

The aim of Dr. Guthrie in this work is apparently threefold: first, to set forth clearly the socialist thinking of the time in respect to certain definite, essential social concepts, such as economic motive, property, the family, social unity, and human and social perfectibility; secondly, to show how this social thinking was the outgrowth and reflection of the economic, philosophical, political, and religious spirit and conditions of the time; thirdly, to relate the thought of the period under discussion to the socialist philosophy and general socialist problems of the present day. Socialism before the French Revolution is, therefore, in the hands of Dr. Guthrie much more than a mere aggregation and description of fanciful utopias. In conception his work on this period is scientific in the best sense and in realization it is at least a worthy output—thoughtful and scholarly.

If Dr. Guthrie's work is open to severe criticism it is perhaps because of his conception of the nature of socialism and his assumption that the utopias of the period under discussion are to be taken as socialism. Socialism in the twentieth century is a very definite, concrete, and immanent fact to be reckoned with practically. It

seeks, indeed, enlargement of social control, but to state this fact does not define it; it is highly speculative, but it is not utopian; it goes in for reform, but to identify it with the general uplift movement is to set aside its most distinctive characteristics. Adherence to Dr. Guthrie's position makes it very difficult to say who at the present time, aside from the anarchist and the reactionary, is not a socialist. But, obviously, to enlarge the meaning of the term thus is to divorce the academic from the actual and to confuse a very definite issue by saddling socialism with the vagaries and blanketing it with the virtues of many other -isms. The mere fact that some of the writers with whose ideas Dr. Guthrie deals, held to some of the tenets of present-day socialists does not warrant classing them as socialists any more than the identity of certain Mohammedan and Christian doctrines warrants calling Mohammedans Christians. There is ample justification for study of the work of pre-revolutionary social thinkers who favored the enlargement of social control in the interest of the poor, but it is at least doubtful if the study should be called a history of Socialism.

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*Internationale Wirtschaftspolitik.* By RUDOLPH KOBATSCH.  
Vienna: Manzsche, 1907. Pp. xxv+473.

This work, of which an English version is in preparation, is described by its author as an attempt to explain international economic policy on an evolutionary basis. Its scope compasses a wider range than is usually embraced under the conventional phrase "commercial policy." The author believes that in the development of international traffic causes of conflict are constantly at work, are becoming more numerous and more effective; at the same time, however, consciousness of community of interest is growing stronger, and victory of the pacific over the polemic principle in international economic policy may be confidently predicted. The proposition is advanced that international economic policy must be elevated to the rank of an independent science with its own corps of instructors, and its own seminaries.

"In earlier times," observes our author, "the influence of economic theory upon practice has been greater than it is today." In support of this contention, he cites as examples, Adam Smith, Robert Malthus, Friedrich List, and Karl Marx, and asks, "who